
INTERFACE BETWEEN PRACTICE OF ISLAM BY THE MUJAHIDEENS IN AFGHANISTAN AND WOMEN RIGHTS

Ms. Rupsa Basu, BA.LLB (H), Amity University, Kolkata

ABSTRACT

Women, who make up 48.45% of all Afghans, are frequently referred to as the country's most persecuted group. It is a created idea that people all across the world accept as fact. Without a doubt, the Taliban and afterwards the Mujahidin have made life difficult for women. However, in contrast to the current situation, women in Afghanistan did not previously experience as many cruelties under the Taliban. During the Taliban's rule, they were safeguarded, respected, and given the opportunity to engage in equal measure in all sectors of life, from the socioeconomic to the religious and political. Muslims' religious elite generally construes the teachings of the faith in accordance with its own standards to ensure legitimacy, particularly when it comes to women. The same is true of Afghanistan, which, as a buffer state, had long served as the focal point for international politics. Powers there have violated human rights, particularly those of women, in the name of advancing their military campaigns. After the 2021 Taliban invasion, the status of women in Afghanistan was adversely affected. Since years, the Taliban's main goal has remained the same: regain control of Afghanistan and re-establish an Islamic Emirate. The group was realistic about this goal during the present military war. Success may take the form of a straightforward military victory or a more complicated diplomatic agreement that left the group in control and the Kabul government expatriates or captives. This pragmatic approach reflects the Taliban's recognition that it is impossible for them to rule Afghanistan in the same manner as they did in the 1990s. The Taliban will be harsh and roll back human rights, but it will seek to keep the country connected to the world and the aid dollars flowing. Taliban insurgents now have enough money to rule a nation with a population of close to 40 million after seizing strategic economic locations including border crossing sites. This complex investigation of how women's status is managed is grounded in qualitative methodology and will examine the political ramifications of how women have been utilised as a wartime

tactic to legitimise authority. It is based on the study's explanatory and exploratory objectives.

Keywords: Taliban, legitimacy, International politics, military campaigns, wartime tactics.

Introduction

In a nation that has experienced hostility and instability for nearly 30 years, women's rights are challenging to attain. In Afghanistan's volatile past, there have been several instances of serious human rights violations. The issue of women's liberation and empowerment in Afghanistan is notably brought up, especially in light of the USSR¹'s retreat. They are viewed as passive victims, and Western journalists and human rights activists frequently make assumptions about their empowerment based on their clothing. But before discussing the rights of Afghan women, let's discuss the situation of western women, their emancipation, and the fight for their rights. Why does the western media act like they have forgotten about women's movements in Europe and North America where women were driven from their homes and locked up by patriarchal parties? Specifically, the movements for women's voting rights in Switzerland and Anglo-America. It's interesting to note that Afghan women have had the legal right to vote since 1919—a year before the US and a year after the UK. The goal of the study is to determine why Afghan women are highlighted more than other women, given that women in the East and the West both fight for equal rights, and how this has led to US post-9/11 military operations in Afghanistan. The study is important for critically analysing how Afghan women are mistreated for political ends in Afghanistan.

2. Position of the Afghan Woman under Monarchy

The positive wave of women's freedom that swept the early 20th century saw women take a substantial and active role in nation-building. These liberal movements backed the socialist revolutions and vehemently opposed the colonial instability in Afghanistan. Women's issues

¹ USSR : Union Of Soviet Socialist Republics

Hayat Alvi, *Reconstruction in Post-Taliban Afghanistan: Women and education*, 30, , RESOURCE FOR FEMINIST RESEARCH, 3-4 (2004)

Katharine Adeney, *Constitutional Design and the Political Saliency of "Community" identity in Afghanistan: prospects for the emergence of ethnic conflicts in the post-Taliban Era*, 48(4), ASIAN SURVEY, 535-557, (2008)

have consistently been at the top of the Afghan government's agenda, regardless of whether reformist monarchies or the Democratic Party of Afghanistan are in power. These issues are prioritised because they will bring prosperity and advancement in "Human Rights" as well as move Afghanistan closer to becoming a modern democratic state. According to recent history, the movement to secure rights and empowerment for Afghan women is not a new one; it has existed for at least a century. As time went on, Afghan women's situation progressively improved. In the perspective, the status of the women can be analysed from 3 perspectives

- (a) Prior to the Taliban government, women were not repressed.
- (b) In the early 20th century, the National Reconstruction Agenda addressed concerns relating to women.
- (c) The power of tribal leaders to thwart progress.

Gender roles were created to maintain patriarchal power. In Afghanistan, the institution of women cannot operate alone or in parallel; instead, it is intertwined with specific spheres like social, political, economic, or religious. In addition to these factors, the political forces operating outside of Afghanistan also had an impact.

As far as the monarchical era is concerned, two epochs made a substantial contribution to the contentious status of women in Afghanistan.² The first was Amanullah's administration (1919–1929), and the second was the People's Democratic Party of Afghanistan (PDPA), which was supported by communists. Despite his forceful demeanour, Amanullah made substantial modifications to women's laws, notably those pertaining to the institution of the family, whereas the PDPA's programme for women's emancipation was founded on social transformation. From the "Iron Amir" Abdur Rehman Khan's (1880–1901) rule, Afghanistan's modern history may be traced. He was one of the individuals who altered the traditional customary laws pertaining to women and abolished several socially dominant practises like "woman to marry her deceased husband's next of kin, raised the age of marriage, and gave women rights to divorce under specific circumstances" while preserving women's rights with regard to property. According to Dupree, Amir was influenced by his liberal wife. She was, in fact, a political activist and the first Afghan queen to appear in public wearing Western clothing

² Political participation of women Afghanistan in the present set-up, *International Journal of Innovation, creativity and change*,15, (2021)

without a veil. She trained her maidservants in military drills while riding horses, according to Dupree (1986).

After his father Abdur Rehman Khan passed away, Amir Habibullah ascended to the throne. He expanded on his father's vision and set a cap on the cost of marriage. His wife likewise dressed western clothing, much like his mother did. In keeping with his father's progressive vision, he constructed the country's first college, hired foreign lecturers, built the nation's first hospital and hydroelectric plant, and enhanced infrastructure along with trade with Russia and India in Central Asia. 2013 (Gregorian)The establishment of girls' schools by Habibullah also infuriated the clergy and traditionalists. His progressive methods made things so bad that even "the liberalisation of the nation through education and modernization of even the 'tiny elite' spawned an opposition movement" (Magnus & Naby, 2002). The most progressive and modern Afghan king in recorded history was Amanullah, the son of Habibullah. In the final Anglo-Afghan War (1919), he won independence for Afghanistan from Britain. His liberal philosophy includes, among other things, the freeing of Afghan women from orthodox, traditional cultural conventions. Amanullah's social legislation policies were heavily influenced by Turkey's concurrent modernization, which took place at the same time. His family expressed their public disapproval of the veil idea. Later, in 1928, his sister Kobra founded "Anjuman-i-Himayat-i-Niswan". His wife Soraya is credited with publishing the first women's magazine, "Ershad-i-Niswan". In 1928, the government also sent 5 female students to Turkey for higher education. Amanullah was proactive and upheld cordial ties with other nations. After visiting Europe, Amanullah and his wife Soraya were moved by the European way of life and were inspired to bring that system back to Afghanistan. Upon their arrival, images of Soraya dining with a mixed group and removing her veil were circulated in Afghanistan. These images incite the traditionalists, clergy, and tribal leaders. As a result, both received criticism, which made them leave the workplace. Amanullah was ahead of his time since it was difficult to build a sense of nationalism and nationhood where his liberal beliefs were incomprehensible.

3. Post-Monarchical Context

Amir Habibullah-II completely repealed laws pertaining to female equality before being overthrown by Nadir Shah. However, in the years that followed, the issue of women's standing remained unasked. The second constitution of Afghanistan was announced in 1931, and Nadir Shah tried to take a "modern" approach by opening females' schools while also being wary of

the tribal elders. He was killed in 1933 as a result, sharing the same end as Habibullah-II. The Union of Soviet Socialist Republics (USSR) provided technical and financial support to Afghanistan, assisting it in its modernization efforts. The post-monarchical Afghan administration saw gender-based legislation as harmful, although M. Daud, who served as prime minister from 1953 to 1963, was cautious and that wearing a veil was a "voluntarily option." Women were once more urged to contribute to the Afghan economy in a productive way. During this time, Afghan women worked as nurses, teachers, and doctors. Afghanistan's third constitution (1964) guaranteed women's participation in electoral politics and expanded their ability to vote. One of the four women who were elected to the Parliament was chosen to serve as the minister of health. The Democratic Organisation of Afghan Women and the People's Democratic Party of Afghanistan (PDPA) were the first groups of women to be formed. The organisation worked to alleviate social ills like forced unions, illiteracy, and bride prices. Because of PDPA's efforts to bring about the revolutionary reforms for women's position that the monarch had earlier brought about in the first part of the 20th century, the 1970s saw the rise of women in society, politics, and the economy. President M. Daud was succeeded as president in 1978 by Noor Muhammad, and Hafizullah Amin was appointed as prime minister. As a result of Hafizullah Amin's desire for moderate measures as opposed to the Soviet Union's demand that the country be westernised, the Soviet Union invaded Afghanistan in December 1979. Afghanistan was at war and experiencing anarchy in the 1980s, which led to complete destruction. However, it is interesting to note that the Soviet-backed democratic government encouraged women and continued to be the driving force behind social reform in Afghanistan. Notably, a sizeable percentage of women were enrolled in universities and working as doctors and nurses. On the other hand, US and its allies, Pakistan, Iran, and Saudi Arabia, heavily financed and provided financial and military assistance to non-state actors against the Soviets, who later emerged as Mujahidin and Taliban, who were actually fighting on behalf of US against the Soviet Union.

The US and its allies helped Mujahidin organise their army as freedom fighters. They also used Islam to win over the populace and try to change the socialist policies that the locals found unbearable. They focused on the reversal of women's social freedom during such a volatile decade, when women's rights were being upheld and 50% of teachers and government employees were female, along with 40% of all doctors. In 1989, the Soviet Union withdrew, and the United States became the lone superpower, but it left Afghanistan in complete ruin and political anarchy. Due to the Soviet Union's withdrawal and the US's careless behaviour, non-

state players were able to manipulate the Mujahidin by using Afghans as pawns in their own self-serving schemes. Afghanistan's infrastructure was damaged during the ten-year conflict, and local insurgents with an unbridled desire for power now roam the country.

4. Mujahideen and Women's Status

Regarding the Anglo-Afghan wars, the Soviet invasion, or US involvement in the area, the invaders never left Afghanistan's territory unattended. However, as the US and Soviet retreated from Afghanistan, the Mujahidin government had to deal with serious repercussions. For Afghan women, that was the most brutal dictatorship. As a result of the Mujahidin's ultra-rigid demands in response to Soviet-backed government policies, women suffered greatly. The legal age for girls to marry during the Soviet invasion was established at 16, but Mujahidin further lowered it to puberty.

In the 1980s, women used to work in government agencies, providing services as doctors, scientists, and civil servants while discussing and handling divorce-related matters. According to Women Rights Watch, "women worked and comprised of 75% teachers, 40% medical doctors, and 50% civil servants" (Human Rights Watch Report, 2001). Female students were compelled to enrol in schools and universities, and public female veils were made a requirement (Newell & Newell 1982). Women had equal access to the public domain and could perform services alongside men. The decision on women's education shocked traditionalists and was viewed by Afghans as a "unbearable interference in domestic life" (Christensen, 1990). Such coercion caused women's standing, which they had barely attained in earlier periods, to decline. Without consulting the mullahs and tribal chiefs, such coercions were justified and a top-to-bottom strategy was used. Such a radical shift in Afghan society was unwarranted and contrary to the country's traditions, which sparked a backlash from both orthodox men and women. In addition to these emancipatory actions, the Soviets also utilised women as a warfare strategy, raping them in front of their male family members in order to quell local resistance and the insurgency against them. Afghan society accorded women great esteem, and they enjoy unparalleled prestige. Rapes committed during battle were employed as a military tactic and a tool to terrorise the opposing factions. Such a demeaning tactic by the defenders of human rights sparked anarchy and gave rise to militancy, extremism, and intolerance. Women were intentionally employed to accomplish necessary goals; they were not the warriors.

(Afghanistan: 25 Years Later, Soviet Invasion Remembered as Cold War's Last Gasp) In total,

it was a destructive period for Afghanistan that destroyed almost half of the agricultural land, destroyed 70% of the road infrastructure, and damaged 5000 out of 15,000 villages, its economy, and oil wells. Nearly one million Afghans, IDPs, orphans, and widows perished as a result of the war. Along with destroying the social fabric, Mujahidin's strategy of restricting the role of women in the home led to a dire financial position. Massive weaponry use on Afghan soil ruined agrarian land and, in particular, upset the economic cycle of the country's 85% rural population, which encouraged opium growing, which is today one of the features of Afghanistan that receives the most criticism from the international world. As a result of the Soviet Union's retreat, the economy of the nation was in turmoil. The pull out was interpreted as the "holy warriors," or Mujahidin, liberating Kabul from ills rather than the expulsion of outside soldiers.

Because serving governments have always raised, manipulated, and treated the issue of women in a particular way. Demographer Caldwell describes Afghanistan's social structure as a "Patriarchal belt" (Caldwell, 1982), where rigid social structures with regard to women have been supported and observed for pursuing dominance. Such acts have been carried out in accordance with Mujahidin Government's ancient customary rules. Mujahidin forbid women from leaving the house without a male family member, especially the Mehram. They limited access to female education and medical care, particularly from male doctors. Their responsibilities were strictly limited to the confines of the home. Women were forbidden from appearing in public without a "burqa" after female schools, universities, and libraries were set on fire. The suffering of Afghan women was further described in the book "Zoya's Story". According to the author, people, especially women, were unsure whether to celebrate the Soviet Union's retreat or mourn the coming of the worst devil. With the ascension of the Mujahidin, the saying "Rid us of these seven donkeys and give us our cow back" became widely accepted. The puppet government (Najibullah, who was put in place by the Russians before they left) was represented by the cow, while the donkeys represented the seven Mujahideen factions. 2002's Follain & Rita Mujahidin argued that these laws were in accordance with Sharia and that the majority of the rural side had supported these interpretations, validating the authority of their writ. The same as the Soviets, they employed women as tools. Rape was a tactic utilised by the Soviets during the Cold War, whereas Mujahidin used it as a form of punishment against women who they believed were not living their lives in accordance with their established customary laws. Girls who wanted to further their education and whose behaviour did not conform to the Mujahidin's established code of behaviour were the targets (Amnesty

International Report, 1999). Women in Kandhar complained to the Mujahidin about "forced marriages, militia rape, and bride abduction" in an effort to defeat the Taliban. Militia rape causes the victim as well as the male members of the nuclear family to commit suicide or self-immolate in the forced presence of the victim's nuclear family. According to Afghan culture, women enjoy the highest level of respect, and their sexual purity always reigns supreme. Such mistreatment of women fueled extremism, turned the people of southern Afghanistan into militarised retaliators, and contributed to the establishment of the Taliban along with other factors.

5. Arrival of Taliban

The Taliban, supported by the US, first appeared in 1996 to oppose Mujahidin, albeit the US did not publicly support it. Pakistan swiftly recognised the Taliban administration in order to escape the brutal Mujahidin (Northern Alliance) dictatorship, which was backed by Tajikistan, Uzbekistan, Iran, and India. Taliban received assistance in their efforts to combat or stop the Mujahidin government's brutality and social and political mismanagement. Although there was some temporary relief for the populace, it was quite brief. The Taliban controlled the remaining 80% of Afghanistan, with the exception of the Northern Alliance. Women's positions were first fairly secure and content. Taliban took action against the rape militia and captured the offenders, which decreased the brutality and terror. The Taliban were really just "interested in Muslim or Non-Muslim issues, not ethnicity" (Ahmed, 2006). Comparatively speaking, the security situation had improved, there were no longer any security hurdles, and the economy was improving. Even the World Bank admitted that in regions where the Taliban had gained control relatively earlier, the economy had been saved (Barkat & Wardell, 2002). In addition to these, horticulture, farming, and animal production also saw a boost. Particularly in rural areas, women benefited from traditional means of leverage and made contributions to the local economy (of different rural areas). On the other hand, metropolitan women saw the Taliban's action as a sign of their emancipation.

The first Taliban were Pashtuns who adhered to their local culture, which didn't necessarily entail explaining and presenting Islamic principles or adhering to regional customs. They had less to do with schooling and were uneducated. Even though Taliban bring their women to urban areas to uphold the morality and legitimacy of their rule in opposition to Mujahidin references to their treatment of women. Taliban introduced a new legal system called "amar bil

maroof wa nahi an al munkar(department for the promotion of virtue and prevention of Vice)" which specifically delimited the role of women, making the women the most victimised clan in Afghanistan during their regime. Taliban managed to put an end to sexual abuse and move forward to eliminate moral degeneration. They liked Mujahidin, who prohibited women from attending schools, allowing them to only receive medical care from male doctors, and allowing them to work, all of which had a negative impact on many households where women were the sole breadwinners. Women were not permitted to work in any foreign organisations, and widow support and women's mobility were dependent on the presence of a male relative. They were forbidden from riding in a car with foreigners. In addition, the ministry's "Department for the promotion of virtue and prevention of vice" lashed and stoned people at the scene without listening to their cries for help. This led to the simultaneous spread of hate and terror. Women have limited their mobility as a result of this circumstance, and even those who have freedom in the health sector feel hesitant to leave the house. In addition, women as a whole have declined to use health facilities. The Taliban and the militia forces of the civil war, afterwards known as the northern alliance, fought for control of new territory in the northern area of Afghanistan. When the militia of the northern alliance—primarily the Mujahidin—joined the Taliban and began serving the "Holy Cause," the Taliban also suffered a significant blow to their reputation for honouring women. For the new recruits to the Taliban, it was simply a change of boss as they still had to carry out the same duties they had throughout the civil war. But the new addition in Taliban did not have any ideology nor accompanied with the religious teachings. They were only warlords or militiamen who shifted their allegiances to the next authority. They were charged by the Taliban with upholding and putting the top Taliban's "Shariah" into practise. These "low-level Taliban " implemented the directed Shariah in such a non-humanitarian way that they internationalised the stigma against Afghan society for humanitarian reasons. In addition to other atrocities, the Taliban ``regularly sold women as sex" and engaged in other brutal practises like stoning, lashing, publicly punishing women, requiring women to wear burqas, forbidding them from wearing makeup or fancy shoes, restricting their access to education and medical care, using male doctors instead of female ones, enforcing "justice" on the spot, banning television, and using radio only to announce general civic duties. The Taliban mostly held Jalalabad, Kandhar, Heerat, and more recently, Mazar-e-Sharif, but their violent practises had a significant impact on the northern part of Afghanistan. The international community and media were deaf, especially the US, which was pleased with the Taliban's performance because it made the proposed pipeline from Tajikistan to Afghanistan and subsequently Pakistan more favourable for the US (Rashid, 2001).

Therefore, because to the importance of geopolitical and strategic issues, the US remained silent until 1997. They criticised the Taliban's violations of human rights, particularly those affecting women, and began assisting international organisations and agencies in the cause of women's emancipation. The Security Council simultaneously decided to move forward Resolution No. 1214, which contextualises efforts to end discrimination and abuse against women. In addition to the Taliban's tight rules, by the middle of 2000, 5874 more women were employed by the foreign aid sector. Millions of people left Afghanistan, mostly for surrounding states, as a result of the Taliban's ruthless policies. The liberation of Kabul on 9/11 put an end to the brutal dictatorship. Following the Bonn Agreement, the new Northern Alliance government was not well received. No one lamented the loss of the Taliban, but neither did they celebrate when the Northern Alliance (mostly the Mujahidin) assumed power, according to Zoya. Blood was also on their hands, according to Follain and Rita (2002).

6. Role of US and Post 9/11 Scenario

Being the driving force behind the United States being the only superpower has cost Afghanistan dearly. Afghanistan lost its national integrity, experienced refugee crises, and dealt with related issues that led to the eviction of 7 million Afghans, the emergence of military factions, humanitarian violence, anarchy, extremism, domestic conflicts, economic collapse, the igniting of ethnic and religious-based social fragmentation, and the misapplication and misinterpretation of Islam. Without establishing peace and stability in Afghanistan, the US withdrew, adding fuel to the flames. In the latter decade of the 20th century, there were three ideas that circulated concerning Afghanistan.

(1) Afghanistan was then referred to as a "rogue state" because, despite having many domestic and foreign problems, it never became a global concern.

(2) Secondly, it demonstrates that the US and the rest of the world were idly watching the Taliban's activities in Afghanistan.

(3) Women-related topics are only brought up when necessary. As the US government planned to build an oil and gas pipeline connecting Pakistan, Afghanistan, and Tajikistan, it would give the US "leverage control of the world's oil supply" (Khador, 2018).

Therefore, the US took no action against the Taliban in order to establish a stable foundation

for the pipeline deal. Although the Taliban was of little concern to the US, it quickly rose to the top of the government's agenda. Taliban were considered "the players most capable of achieving peace in Afghanistan at this moment in history" up until the end of the 1990s (Alikuzai, 2013). As a result, possible economic interests took precedence over US concerns in Afghanistan for the cause of human rights. After the attacks of the embassies and the Taliban's refusal to cooperate on the pipeline project, the pro-Taliban narrative was changed. Now, the United States 'thought' that the Taliban were abusing human rights. The US adopted an intolerable attitude towards violations of human rights, abuse, the mistreatment of women, and the "Islamic dictatorship" it supported. In the wake of 9/11, the US launched Operation Enduring, launched huge airstrikes, declared "war on terrorism," and joined hands with Mujahidin (really the Northern Alliance) to combat the Taliban as a common enemy. The American foreign policy tenet "Enemy's enemy is our friend" served them well. After the Bonn Agreement (2001), the US authorised the Mujahidin to form the government while abandoning all of the rebel group's devious tactics, including those that targeted women.

When they staged several war rape campaigns during the civil war, the new government was at its most barbarous. Rashid Dostume, who continued to support the US in the fight against terrorism, was one of many people who supported physical terrorism, particularly rape campaigns. Dostume and the US troops massacred around 3000 opponents (pro-Taliban) in Mazar e Sharif in 2001, but it received little attention from the international media. Curiously, the US appointed him as head of the Afghan Armed Forces. It wouldn't be overstating things to say that the US had a right to someone who committed crimes, especially against women, for their own greater purposes. For the victims, this appointment was a nightmare come true. Women were leading frightening lives because, for them, there was only one master to change—from Mujahideen to Taliban and back to Mujahidin. The Mujahidin militia, which was more committed to systematic and institutionalised forms of violence against women, was imposed in order to free the women from the Taliban's nourished warlords. This was the first time a superpower has attacked a third-world country in this manner. First of all, it shows that violence against women is a "subject" that can be managed and comprehended depending on the situation. Such a topic guaranteed political rewards and provided a political platform for the crime (use and misuse) to be committed legally. Second, US efforts, concerns, and policies regarding human rights, particularly those of women, were not serious. The US prepared the ground and presented the scenario as being in their best interest, which gave them a justification or reason to start the war in Afghanistan. After 9/11, BCC aired a documentary called

"Beneath the veil" in which women wearing burqas were beaten on September 22, 2001. Millions of viewers worldwide discussed the awful status of women in Afghanistan when the documentary was later telecast on other various channels. A radio address by Laura Bush on November 17, 2001, in which she stated that "the plight of women and children in Afghanistan... is a matter of deliberate human cruelty carried out by those who seek to intimidate and control," proved successful in securing the international community's support for the US before the war began. As the newly enacted government was drawn from the Northern Alliance, they continue their history of ethnically motivated power struggles. According to a Human Rights Watch (HRW) research, women's fears have increased to the point that they limit or even prevent them from participating in social activities. Even after the Bonn Agreement, warlords in northern Afghanistan continued to oppress Pashtuns, especially the women, by raping them to demonstrate their racial superiority. HRW also stated that "Women in Mazar-e-Sharif reported that they live in constant fear of physical assault and feel compelled to restrict their movement, expression, and freedom of speech", and attire to avoid becoming the targets of such violence by armed civilians or armed men affiliated with the three main ethnically based parties." (A Human Rights Watch Briefing Paper, 2002)". The US deployed it as a military strategy at a time when the women of Afghanistan were still experiencing extreme pain. It is interesting to note that Laura Bush spoke once more in support of the United States and backed the efforts of her government and the world community to address concerns and tragedies affecting women. The world is currently assisting Afghan women in living the lives they formerly knew. We reaffirm our commitment to defending the rights of women in Afghanistan and around the world on this day, International Women's Day. We also reaffirm our support for all Afghans as they heal from the effects of war and injustice. However, the bombs throughout the war that resulted in drought, water shortages, starvation, and malnutrition might be used to assess the U.S. and international community's serious efforts regarding human rights. The infrastructure destruction, which includes schools, hospitals, and road infrastructure that served as relief routes to extend aid where the US bombed to rescue women, was also put in risk since the collateral damage was so severe. Schools where women are to be educated have been wrecked, and hospitals where women can receive medical care have been destroyed. The US even continued to attack locations where food needed to be delivered right away because routes would be blocked by snowfall in an emergency. The US placed the lives of Afghan civilians in that area at jeopardy, most likely mostly the women because the males had moved to areas with moderate temperatures for economic reasons and many of them were fighting for and against the US. The assertion made by Laura Bush in

November 2001 that we are "fighting for the rights and dignity of women" created an uncomfortable situation because liberating the Taliban-controlled urban area or defeating the Taliban do not characterise the US and her allies' role in advancing human rights, particularly those of women. Due to the US-led war, Afghanistan now has the highest widow rate in the world, and on the same day, the US-sponsored or -supported Karzai Government signed two opposing documents. One dealt with the protection of women, while other Shi'atte laws included similar repressive provisions to those that the Mujahideen and Taliban followed.

7. Conclusion

Due to its strategic location and role as a buffer state, Afghanistan continued to be of interest to major international powers. Women continued to be the principal victims of the methods that foreign forces employed to meet their needs in the area, which included upsetting the social fabric, traditional norms, and practices, as well as Afghanistan's patriarchal structure and setup. Unfortunately, women are always handled within predetermined frameworks and have their roles performed in accordance with the demands of the governing elite. The liberals, moderates, orthodox, and foreign forces utilised political exploitation of women to further their own predetermined objectives. Women have historically been utilised as symbols of pride within many ethnic groups, and the pride of an opposing ethnic group has been used as a warfare tactic to rape women in order to gain racial superiority and prominence. Even the widespread use of AK-47s in Afghanistan was the result of rape during hostilities. Because rape was a tactic employed to repress the people, it brought about societal change, sparked feelings of retribution, and turned young men into militants. For the benefit of their own interests in the region, the U.S. and its allies employed these young men who became militants, fed them, and built the force to support their Mujahidin. Women's rights were consistently ignored, and their dignity was violated. Even on matters pertaining to women, Afghanistan's governments have changed or shifted. The liberal viewpoints of Amanullah on women are understandable in this setting. Once more, the Soviet-backed administration demonstrated ultimate concern for women's emancipation, which led to the formation of Mujahidin's traditional policies. The ultra-modernization of the 1980s opened the way for the ultra-conservatism that not only denigrated the status of Afghan women but also gave opportunistic forces a platform to meddle in internal society problems and make it easier for them to feed the anti-feminist backlash. These opportunistic nations also use the poor conditions of women in Afghanistan as justification for war. To persuade the world community to support their action

in defence of the "Human Rights" they had guaranteed by a 20-year-old conflict, they utilised women as a tactic. Every time a government from another planet wants to change or create laws pertaining to women, they never consider the locals' willingness to accept them. Additionally, the difficulty Afghan society encountered was that these foreign governments created laws for only 15% of the country's urban population using western standards. It was challenging to create thorough policies surrounding women's rights because of these disjointed and unbalanced attitudes and ideas. One explanation for the USA's covert assistance in the establishment of the Taliban is that it was part of a war simulation the US planned and created in response to 9/11. Such Taliban social humiliation, particularly with regard to women, can be observed in the broader perspective of US military policy. The US was a passive observer of the Taliban's non-humanitarian operations, and later, when they ceased to be useful to them, they recognised their contribution to the dissolution of Afghan society, particularly with regard to women. A defined strategy and structure were used to invade Afghanistan and lay the foundation for the fight against terrorism. Once more, women were abused and utilised as a military strategy to support US action.